

The Lion

August 2009 Vol. CXXXIV, No. 08

An Unofficial Newsletter for Members Only of
Saint Mark's Parish, Denver, Colorado

Founded 1875

ADDRESS BY HIS ALL HOLINESS

ECUMENICAL PATRIARCH

BARTHOLOMEW DURING THE FOR-

MAL RECEPTION OF HIS BEATITUDE

PATRIARCH KIRILL OF MOSCOW IN THE

HALL OF THE THRONE.

New Rome, 04 July 2009

YOUR BEATITUDE and All-Holy Patriarch Kirill of Moscow and All-Russia, dearly beloved Brother and Concelebrant in the Holy Spirit, welcome to Constantinople, New Rome, whence came the light of the Gospel to Your great homeland! We welcome – both you and your honorable Patriarchal entourage – to the See of the Ecumenical Patriarchate.

This visit, Your Beatitude, being your first journey as Patriarch to the court of the Mother Church, which you have of course visited repeatedly in the past, in another capacity, comprises for us as well as for the Holy and Sacred Synod of the Ecumenical Throne cause for great joy and profound sentiment. After your joyful and hopeful, while at the same time entirely deserved, election and enthronement only a few months ago for the holy Patriarchal Throne of Moscow and All-Russia, succeeding your much blessed and deeply mourned predecessor, our beloved Brother Alexy II, behold today we have you with us in person as a dear brother, filled with grace, bearing peace, conveying love and piety from the most holy Church of Russia, its venerable Hierarchy and faithful Russian people. "How wonderful are your steps," holy and beloved Brother, "as they walk in the gospel of love, announcing the good news!" May your arrival and sojourn here be blessed. "Blessed is He that comes in the name of the Lord!"

Our acquaintance, Your Beatitude, is old. We encountered you, still in your youth as a hopeful Archimandrite, representing the Russian Church at the World Council of Churches as well as at other inter-church bodies and conferences; and later as Bishop, even as Archbishop, of Vyborg but especially as Met-

ropolitan of Smolensk, responsible for the Office of External Ecclesiastical Relations of your Patriarchate, in which capacity we were pleased to cooperate with you closely on repeated occasions. In your person we discerned the much-talented ecclesiastical man, the skilled manager of sensitive matters of the Church, the distinguished theologian and honorable laborer of the Gospel. In this way, when the electoral body looked upon you to assume the responsibility and honor as the successor of the Patriarchal and most holy Church of Russia, we were not surprised. For we observed the natural progression of matters, sincerely rejoicing and glorifying the all-holy name of God, who deemed worthy to place you as the bright lamp over the great and holy Church of Russia.

Thus, we welcome you, Your Beatitude – precisely 420 years after the elevation of your blessed predecessor Metropolitan Job to Patriarch of Moscow and All-Russia by our blessed predecessor Ecumenical Patriarch Jeremiah II the Great – with a profound sense of fervent love and wholehearted honor. For we welcome the successor of that Job, of the martyr Philip, the theologian Philaret, the wise Plato, the great and equal to the Apostles Innocent, the holy and patient Tichon, as well as numerous Patriarchs who glorified your Throne with their virtue, wisdom, holiness, martyrdom and confession of Christ. We are certain that their souls rejoice at your promotion and their holy prayers are with us all at this hour.

Your Beatitude, you have been called to the helm of the Patriarchate of Moscow and All-Russia not of course under the harsh conditions of your venerable predecessors, from St. Tikhon to your immediate predecessor Alexy II, but also not in bright or cloudless days for our world. A spiritual crisis, a moral crisis, a financial crisis and indeed a crisis with many names characterizes our world from one end to another. It is true that militant atheism has retreated almost everywhere; yet the practical atheism of self-sufficiency, insensitivity and material pleasure are alive and strong. Supposedly in the name of God, the sounds of war are still heard, the blood of people is still shed, and numerous populations are uprooted and rendered refugees. Religious and nationalistic fanaticism is increasing, nations exchange hands, human beings are humiliated and ridiculed in dark "trafficking," women and children are abused, drugs are pushed. At the same time, Christians – instead of remaining unified and working together in one spirit and one heart so that the hope that is within us may prove a convincing word – are troubled by divisions, disagreements and trivialities both on a pan-Christian level as well as (which is worse) on the inter-Orthodox level. Yet, this renders us greatly responsible before the Arch-Shepherd Christ, who demands us to have love, peace and unity among us in order that our light may shine before the world and that all people

may be directed to the Father of Lights by means of our good deeds and example.

Nevertheless, Your Beatitude and dear Brother, we have before us the common decisions of the blessed Synaxis of the Primates of the most holy Orthodox Churches held last October at the Phanar, with the participation and unanimous agreement also of your predecessor, the late Patriarch Alexy. These decisions were taken in light of the Holy and Great Synod of Orthodoxy, giving us a fitting witness as one family, so to speak, before the Christian world as well as to those outside of Christianity, who are in great uncertainty, confusion and anxiety. The common Pre-Conciliar Conference held only a few days ago in Geneva, together with the prevailing spirit of unity and love as well as its pious and unanimous decisions, not only grant us much hope but at the same time also comprise a model for the future.

Your Beatitude! You were born into a priestly family, you were nurtured by the piety of your priestly father, so that the Pauline words also hold true for you: "You have known the sacred letters from childhood, and these are able to enlighten you for salvation through faith in Christ Jesus." (2 Tim. 3.15) When you were born, there was still "deep night"; and while you were a child, you experienced the horrible persecution that broke out exactly fifty years ago against the Church. You matured in difficult days, being molded as iron in the fire. All this was divine dispensation in order that you may be well prepared and qualified in ecclesiastical matters, gaining training and invaluable experience for the struggle that you have assumed upon your shoulders with the great burden of Patriarchal responsibility for the difficult and critical times that lie ahead. Your qualifications, together with your broad education, your spiritual cultivation, the open horizons of your thought, your manifold virtue, your numerous acquaintances throughout the world, as well as the confidence and love of your Hierarchy, clergy and laity, bode brightly for a fruitful Patriarchal tenure. We assure you that we are beside you. We extend to you a hand of sincere love and unfeigned cooperation. We are ready to work with you, in the context of canonical order and the ages-old and sacred ecclesiastical traditions, in directness of heart before God, for the benefit not only of our two Churches, but of the entire Orthodox and Christian world.

Welcome, then, Your Beatitude and beloved Brother. We pray that your visit here will be the first in a series of many blessed such occasions. Our fraternal embrace will always be open to you and your honorable coworkers in the Lord. May your years be many and healthy!

§

ROBERT MOYNIHAN GOES TO THE OBSERVATORY

I WENT to Castel Gandolfo, the summer residence of the Pope for August and September, after he comes back to the Rome area from the Alps where he is now.

While out at the castle, I ran into a remarkable young Jesuit, Father David Brown, 28, from New Orleans. Brown, who has his Ph.D. in astronomy from Oxford, was about to head out to China for an astronomical meeting in Shanghai.

But as we talked, what I realized was that Brown had traveled on another, interior journey, which had taken him farther than his journey to Shanghai — farther even than his investigations of far galaxies.

I asked him why he had become a priest, and a Jesuit.

"The end of life, the goal of life, is a deep union with God," Brown told me. "That is our great destiny: that we were created by love, by an act of love, to have life in love, with God."

"But how did you come to this belief?" I asked. "So many young people today take a different path..."

"It was the Spiritual Exercises of St. Ignatius," he said. "I wanted to know who I was, and what I wanted out of life — what I really, truly wanted — and I entered into the 30-day retreat with that purpose."

"And within a day and a half, I was digging down from my surface to my interior, from my superficial to my profound desires. And that went on, and on, and on, for 30 days. And I was changed..."

"What happened?" I asked.

"I came to understand what I really wanted. And what I really wanted was deep union with God, and to give glory to God, as best I can, in all that I say and do."

And I was suddenly struck by the nobility, the audacity, the heroism, of this young man's search, and it seemed to me that if a few more would undertake this same journey, here and there, that the Jesuit order might be renewed — that the Church might be renewed — that the world might be renewed.

So, those of you who feel called to do so, consider making an Ignatian retreat. It's a journey that may change you forever.

And this Jesuit's spirituality has a deeply Marian dimension.

"The model for our humility, for breaking with the pride which keeps us from our true happiness, is Mary," Brown said. "Mary was united with God. She bore God's son. You cannot have a union that is deeper than that."

"Our belief, in the end, is that Mary was created the way we were all intended to be, the way every human being was meant to be. Mary was conceived without sin. This is not a statement about her divinity. Her sinlessness was not through any merit of her own. She was the first person redeemed by Christ. She who would conceive him needed to be a fitting vessel. And so, God prepared her to be that vessel..."

When I left Brown, I felt differently about the future of the Church.

I felt that, whatever crises we face — whatever "angels" and "demons" war over us — there is still the Holy Spirit, and the witness of so many saints who have gone before us... and are in our midst...

§

This weekend, as I was considering this sermon and thinking about St Vladimir and his place in history, our nation was celebrating American Independence Day; so I was also thinking about this country, and its place in history. And I would like to offer you a proposition:

Just as it was God's desire and design, which he carried out by his servant St Vladimir, that Russia should become an Orthodox nation, so also it is God's desire and intention that America should become an Orthodox nation.

"What?" we're all thinking. "America? Orthodox?" America is anything but Orthodox. Insofar as America has any religious identity, it's Protestant; but in fact, America prides itself on its diversity, on its lack of any religious identity. America is a huge, sophisticated, multi-ethnic, multi-religious nation, whose central values seem oftentimes to be practically the opposite of Orthodoxy. Americans tend to reject authority, we want to rule ourselves, we don't want to be told what to do; and it often seems that our deepest national principle is that you should get as much money as you can, and spend it to get all the possessions and power and pleasure you can – which is not at all an Orthodox approach to life.

No, I don't think anyone, inspired by worldly wisdom, would look at America and think that this is a particularly good candidate to become an Orthodox country. But remember – God is the God of history. He does things, and he almost never does them according to the expectations of human wisdom. If you want an example, just consider St Vladimir's Russia. In the year 970, say, if someone had told you that within a few years Russia – the entire nation – would be converted, you would have thought that was nuts. A deeply pagan population, a violent ambitious ruling class – how could this country be converted? And yet it was, by God's grace. Or (even a more spectacular example) consider the Roman Empire itself; in the year 305, with Diocletian on the throne hating the Church and carrying on a terrible persecution, who could have predicted that within a generation Orthodoxy would not only be legal, but would have become essentially the official religion of the Empire? Who would have thought that one of the great challenges facing the Church in the 4th century was going to be, not "How do we survive under persecution? How do we prepare our people for martyrdom?", but rather "How can we handle the vast influx of people wanting to become Christians?"

Now the usual way, or one of the most common ways, for a nation to be converted to Orthodoxy is for its ruler,

or some of its ruling class, to be converted; and then they encourage the conversion of their subjects. That's how it happened in Russia and in Rome, and in many other countries. But that won't work in America. We don't have a ruling class, unless you want to count celebrities, and they change every couple of years. America is a deeply democratic country. Things here happen from the bottom up; great movements (like the conversion of the country!) start with the people. So how could America be converted to the Faith?

Well, I think it's already happening; God is already doing it.

In the late 19th and all through the 20th century, there were vast numbers of immigrants coming to America from the Old World; and among them were a great many faithful Orthodox people, from Greece and Serbia and Syria and other Orthodox countries. Now these folks didn't come here as missionaries; they didn't say to themselves, Let's move to America and bring the light of the Faith to the ignorant heathen who live there. No, they came mainly to earn a living and raise a family in a prosperous and fairly safe environment. But notice what happened. They didn't just bring their families with them; they brought the Church as well. They got to America, and right away sent home for priests to take care of them; and those first priests who came – St Raphael of Brooklyn and so many others – weren't coming primarily as missionaries to America, to the Americans, but simply as pastors for the Orthodox people who were already here.

Now, several big things began to happen. First, those Orthodox people from Rumania and Russia and wherever – they built the Church here. They worked hard, and they saved their dimes and quarters; they sacrificed, they gave generously, and they built parish churches and seminaries and conference centers – all the outward things that the Church has to have to function in American society. But the other, even more important thing, was that they and their families became Americans; those first immigrants had children and grandchildren who were raised in the Orthodox faith, but who were Americans through and through, born in America, thinking like Americans, speaking American English. Suddenly, we had generations of "cradle" Orthodox who were American.

And then, there were conversions. God, in a continuing miracle of grace, has been bringing great numbers of people into his holy Church from all the different religions of America, Evangelical Protestants and Fundamentalists and

Saint Laurence at Tallahassee Creek Saturday, August 15th



Through the Grace of God
join us for the Dormition / Assumption of our
Lady the Blessed Virgin Mary on her Feast Day.

Proceedings begin at 11:30

with Matins and

Mass of the Assumption

at 12 Noon

followed by a Picnic (\$5)

and

Talk with electric lantern show
by guest speaker Subdeacon John Woolley

All the faithful and their cousins are welcome to
this marvelous event!



CANADA'S GOT TALENT! SHOW failed to promote the monks from Hamilton and Sister Sophia in the latest round of the singing competition. And yet our devout friends at Christminster are the most gifted Gregorian chant team along Cannon Avenue. Thanks to God that Metropolitan Hilarion of the Moscow Patriarchate gave the Holy Oils and Antemension for the Oratory of Our Lady of Glastonbury and the Monastery of Christ the Saviour. This new Mission has given hope to many regular Canadians that, just maybe, the Orthodox Church is more than a local and tribal chaplaincy. The Russians seem to

think of themselves as European and have Petrograd towards the West. We rejoice with the small society on Cannon Avenue in Hamilton and the very many friendly and honest folk who live around the Monastery.

See below Kristine, Tracy, Dianna, and Lisa who hosted the successful Churchwomen's Barbecue for our St. Mark's parishioners last week. A good time was had by all!



God being our helper, there will be a Deanery Retreat for our SOYO Teens on the Campus of San Lorenzo in the Mountains West of Canon City on August 14 - 16th. Fr. John will offer a Mass for the Dormition of the BVM followed by a Parish picnic at 12 noon on Saturday. All of our parishioners & guests are invited to drive down early Saturday morning for the big event!

Thanks to all who contributed cash, desks, chairs, bedding, books, lamps, and whatever to the equipment of the Basilica and dormitory rooms. Plan to attend the big Mass at 12 Noon and picnic on Saturday 15 August at St. Laurence West of Canon City. Directions on <http://saintlaurenceosb.org/>

The most absolutely devoted and competent crew of bunk bed assemblers in all history display their prowess with glue guns and other assorted power tools for this photo opportunity. Of course, none of the objects in this picture are real and none of the people pictured are real.



Roman Catholics and Anglicans, even Mormons and Jews and who knows what else, so that now we have faithful Orthodox people who know from their own experience how Americans of all those different groups live and pray and feel, who can talk to Americans not only in their own language, but out of the shared experiences of their own religious cultures. What a grace, and what an opportunity for the evangelization, for the conversion, of America!

Yes, the conversion of America – because it is God's will that America be converted. When people think of Orthodox countries, they think of Russia and Greece and Bulgaria, and so on – well, God wants America to be on that list, too!

What should we be doing, then, toward this work of conversion? First of all, prayer. We can all offer our prayers – decades of the rosary, ropes of the Jesus prayer, psalms and offices – for the conversion of our country. On top of those verbal prayers, every one of us has valuable spiritual resources to offer – our physical illnesses, our disappointments and frustrations and loneliness – to be united to Christ's sufferings, and which we can offer as well for the work of evangelizing America. And we should rededicate ourselves to the task of cooperating with God in making ourselves Saints, and struggle seriously to resist temptations and to attain virtues. St Vladimir didn't convert Russia all by himself; whenever God raises up some great Saint for a great work like the conversion of a nation, he also pours out grace so that there are hundreds or thousands of other Saints who remain unknown, who never get painted in icons, whose names aren't put onto the Calendar, but who are essential for carrying out the work of the great Saints. When God raises up great Saints among us for the conversion of America – and he will! –, we'll need a host of other faithful Orthodox people to carry the Saints' work forward, to implement their plans and their ideas – and that's where we ordinary people come in. We need to become holy, to become Saints ourselves, so that when the need comes, we're there for God to use.

We need to set our sights high. The sovereign God of history is at work here, now, among us. We should never content ourselves with Orthodoxy as just one of the hundred flavours of Christianity available for Americans to sample. God doesn't just want America to have some Orthodox people in it; he wants America to be Orthodox!

If this generation of Orthodox people in America, and the next generation and the next, are faithful to God's calling, it is entirely possible that a thousand years from

now, some historical-minded preacher will be preaching about ... us, about these decades at the very beginning of the Orthodoxy of this country, before it was even clear that Holy America would ever come to exist. That future preacher, looking back at us, at our days, might well say, "Who, in those times, could have foreseen what was just around the corner? How could they have known? How could anyone have guessed what God was about to do among them?"

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. AMEN.

Peter Woolley is the youngest child of John and Kristine Woolley. He comes from a family of 4

brothers and 1 sister. In May of 2009 Peter graduated from Regis Jesuit High School where he recieved a private Jesuit education for the past 4 years. At Regis Peter participated in multiple athletics including foot- ball, wrestling, and rugby. He

received varsity letters in all 3 sports. Peter also served as president of the "Lunch Pale Club"; a club where students would meet weekly at lunch time and discuss nutrition and healthy dieting/lifestyle choices. In the Fall Peter will be attending the University of Northern Colorado. Peter has yet to decide upon a major, but hopes to receive a well rounded education. Peter is currently in the process of applying for the Navy ROTC scholarship. He hopes to obtain the NROTC scholarship and transfer to the University of Colorado at Boulder or Regis University after his Freshmen year. With the NROTC scholarship Peter hopes to serve his country by becoming an officer in the United States Marine Corps, a dream he has had since a very young age.



and we could see nothing until about 10 o'clock when it became clear. The ocean was about 750 feet below us. The ocean is not very interesting unless there is something to see on it, so there was not much sight-seeing from the windows.

Breakfast was served from 7 to 11 A.M. And this was quite informal. Several of the passengers came out wearing their pajamas and bathrobe for breakfast so that it was very much like a large family. The dining room is about 30 feet wide and 60 feet long which is on one side of the ship and directly on the opposite side is the card room and writing room, below which is the smoking room, the toilets and bathroom. The state room are amidships between the dining room and the card and writing room. The kitchen, or galley as it is called on a ship, is below the dining room; the cooked food, dishes, etc. being carried up and down by a dumb-waiter or small elevator. Cooking is all done by electricity. The food was excellent and well cooked.

About noon we sighted the coast of Nova Scotia, flying over and along the edge of this coast. Later on we flew over the coast of Newfoundland. The sun was shining brightly and it was a very interesting view.

The feeling of safely on the Hindenburg is rather fictitious in that you have not the least feeling of fear. As a matter of fact, you look down upon the ships at sea and feel snug and secure and glad that you are not on that ship being tossed around by the waves. I checked this with most of the passengers aboard and they had the same reaction. This is one of the most comfortable means of transportation imaginable. There is no vibration and the only noise is that of the four engines to which you soon become accustomed and which is not objectionable. There is no abrupt movement of the ship and not air pockets. If you can imagine being in a swing with the ropes attached to the tallest building in Kansas City, more or less lolling around in the air, you can approach the feeling of traveling on this airship.

Nothing of special interest happened on Sunday until about 4 o'clock in the afternoon while we were having tea...at the time I was sitting next to Dr. Hugo Eckner who was returning to Germany...one of the waiters called his attention to a water spout visible five or ten miles from the ship. This was the first time I had ever seen a water spout and it looked like a large whirlwind and Dr. Eckner explained that it was the beginning or the tail end of a small cyclone and consisted of whirling clouds with water gathering in the center and coming down to the ocean in the form of a cloudburst or almost solid mass of water. Dr. Eckner called it "visser hose." Dr. Eckner was very cordial at most times, especially when we had good tail winds and were making good speed. The fifty four passengers aboard were from all parts of the world, some of whom were most interesting. The airship was in charge of Commander Ernst A. Lehmann who appeared quite young for such responsibility. He entertained us many times in the evenings playing the piano in the

card room.

Having been an engineer officer in the U.S. Navy, I became acquainted with the chief engineer of the ship, Mr. R. Souter, who took me through the entire ship from stem to stern including one of the engine rooms in a gondola and the electric light and power plant. The ship is driven by four Diesel engines having a total of 4,400 horse power. The top speed of the ship is 84 miles per hour. The mechanical details of construction and the operation were extremely interesting to anyone mechanically inclined and represented the very latest in design and construction in this type of aircraft according to Mr. Sauter. One interesting detail of the operation is that nothing is ever thrown overboard which includes dishwater, garbage and water from the toilets and bathrooms. When the ship is lighter in any way it will ascend and then in order to bring it

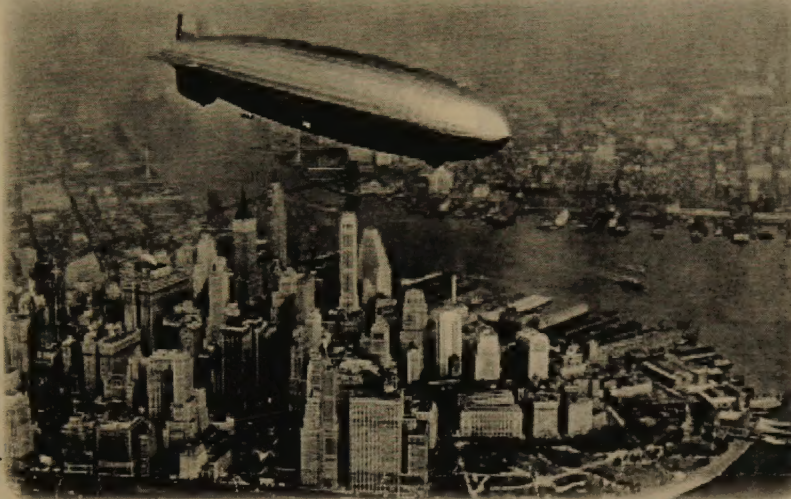
back down it is necessary to let out gas which costs money and therefore, everything is kept on board as to eliminate as much as possible the necessity of letting out gas. Arrangements are made for collecting water in the form of dew or rain on the outside surface of the ship which is stored in water tanks in the ship to compensate the loss of weight by fuel oil consumption. Attempts are also made to fly beneath the clouds as high temperatures decrease

the lifting capacity. This lifting capacity decreases 1 % for each 3 degrees in temperature of the outside air.

Another interesting performance of the airship in extremely cold temperatures is that even in fog or rainy weather when the temperature is below freezing, ice will not form on the outside fabric of the ship because the fabric is constantly in motion due to the whipping action of the wind.

All controls are made in duplicate so that the ship can be controlled from the nose, the tail, or on top – even if the control room on the bottom is completely carried away. Two compasses are at each control station, one magnetic for emergency purposes and the other gyroscopic which is operated and controlled by electricity from a mast gyroscope located in the power plant room. The ship is steered and kept on a given course by an automatic steering device, but this can be readily disconnected and the steering done by hand. The vertical, or up and down movement is controlled by hand.

There are always five men on watch in the control room, one student navigator checking and plotting locations in the chart room, one helmsman controlling the vertical movement, one helmsman watching the steering, one navigator and one officer in charge. Sights are taken of the sun, moon, or stars and location of the ship calculated as on any ocean vessel. In addition, the ship is equipped with radio direction finder equipment which can locate the exact direction of any radio station and by drawing the lines or directions of two or more such known radio stations on the chart, the exact



location of the ship can be found in less than a minute.

The ship is also equipped with a sound echo depth finder which consists of an electric sounding device which produces a quick, sharp sound very much like a hammer striking an anvil. This sound travels down and strikes the water, the comes back up and produces an echo in the sounding device. An instrument in the control room records directly in meters the height of the ship above the water by measuring automatically the time required for the sound to travel from the ship to the water and back.

About midnight Sunday night we came over the northern part of Ireland. I had the good fortune of securing permission to be in the control cabin from 5 until 8 A.M. Monday morning while the ship was passing from Hull in Great Britain to Rotterdam, Netherlands, which is one experience I shall always remember. Most of this time we were over the North Sea and the east coast of Great Britain was visible. A great number of fishing boats were on the sea and the sun came up clear over the horizon at 6:20 which was a sight almost too wonderful for explanation.

One of the most interesting parts of the trip was the passage over the Hague, Rotterdam and other parts of the Netherlands as well as the trip down the Rhine in Germany over Dusseldorf, Cologne, Coblenz, and on to Frankfurt where we landed at 11 A.M., Monday, October 12th, the actual flying time being 51 and ½ hours. One very interesting thing was the way the airship effect the chickens, as we were flying only about 700 feet high and the sun was bright and everything was clearly visible. Apparently, the chickens thought it was some kind of huge hawk and they appeared to go entirely crazy. Many of them would run around in circles, first flying against one fence and then the other. One of the members of the crew said the airship always caused the chickens to apparently go crazy.

After arriving at Frankfurt it took about 30 minutes to bring the ship down and place it in the hangar where the fifty four passengers went ashore, it being difficult to realize they had actually crossed the ocean, and tried to order some lunch; and the forty officers and crew were greeted by their friends and relatives, glad to see them safely home again. It had been a wonderful trip and a very worthwhile method of crossing the ocean, especially to anyone who has a tendency to get sea sick as air sickness has never been experienced by any passenger on this airship. The cost is very little higher than cabin class passage on any first class fast ocean steamer. §

Abbie Elizabeth Stout

I cannot believe how fast my college years have flown by! It seems like I just started at Fort Lewis. For those of you who do not know, I am the daughter of Edie and Randy Stout, and the granddaughter of Bebe and Max Greenlee. I grew up in Fort Collins and attended Fort Lewis College, in Durango, for the past four years. Last April, I graduated with a Business Marketing degree.

I've been a member of St. Marks Parish since I was very young. The only mass I can remember attending is at St. Marks. Our entire family drives from either Fort Collins or Boulder to meet on Sunday mornings. I

always resented the early mornings and the hour drive growing up, but I now realize how special Sunday mornings were!!

The summer following my freshman year at Fort

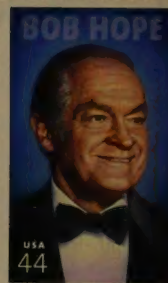
Lewis, and every summer, since I have been fortunate enough to travel to Costa Rica. In Costa Rica, I took international business and economics classes through Fort Lewis College. I have developed a great appreciation for the people, culture and climate of this tiny country and am currently making plans to move there. My big plan is to open an "eco-friendly" B&B. I am currently looking at real estate, writing

proposals and seeking private investors. I hope to move there in a couple of months. Until then I will be spending time with my amazing family and getting myself ready for this big adventure!!

THE LION

1405 S. Vine Street
Denver, CO 80210

address correction requested



The Lion is an unofficial, unloved, and uncompensated newsletter of St. Mark's Parish of Denver, Colorado.

V Rev John Charles Connely, editor

Matushka Deborah Connely, staff photographer and bookstore manager

Over 6,000 copies of The Lion are downloaded each month from

www.WesternOrthodox.ca &

www.WesternOrthodox.com

and soon we hope from EOC.org

PAOI Library
2311 Hearst Avenue
Berkeley, CA 94709